Better than a thousand-word speech of empty words is one pregnant sentence hearing which one feels peace.
—*The Dhammapada*

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THE AGE OF ANXIETY?

WITHIN the few years of a single generation, the epoch in which we live has been given many names, the titles varying widely in meaning. On the side of external or mechanistic achievement, "Power Age" was perhaps the first proud identification. This was succeeded by "Nuclear Age," and more recently "Electronic Age" has been a popular label. While names of this sort will no doubt continue in use, another sort of reference to the present has been increasing, indicating the rise to preeminence of the psychological approach to human affairs. Years ago Carl Jung wrote of the apparently sudden turn of man's interest toward inner states of mind and feeling, and this view of the distinguished Swiss analytical psychologist has been amply confirmed by the flood of theories, books and articles which have appeared during the past two or three decades. So it is not remarkable that the times have received characterization in these terms. The "Age of Anxiety" is now a familiar expression, while the present civilization has been named the "Addictive Society" by one psychiatrist, and the "Identity Society" by another.

The Theosophical student may find in this tendency a clear correspondence with statements made in the literature of Theosophy, more than one of them of a prophetic character. Among the latter is the fifth footnote to H.P.B.'s article, "The Esoteric Character of of the Gospels," where she speaks of the "great change" which would come over "the psychic idiosyncrasies of humanity," re-

marking that this will give psychologists some "extra work to do." Some of the characteristics of this change are spelled out in the third and fourth Messages to the American Theosophists. They represent the heightened capacities which an increase of self-consciousness makes possible—brought by a further incarnation of the mind-principle, or *Manas*—but also open man's nature to greater psychic vulnerabilities if moral strength and habits of self-control are lacking.

Again, in *The Ocean of Theosophy,* in chapter six, William Q. Judge writes of "the transition from the animal possessed of the germ of real mind to the man of mind complete," which has already begun, and speaks of the present as the "age of inquiry," marked by insistent questions and the demand for explanations that can satisfy the mind.

Is the present, then, an age of Inquiry or an age of Anxiety? Or is there reason to think that both these descriptions of our time are justified by the facts of human experience?

If we read the teaching of Theosophy concerning the present and the immediate future, it seems clear that we live in a time of extraordinary opportunity, although recognition of the actual ground of this long-term "optimism" depends upon practical realization of the application of the great law of cycles in relation to human development. Without that realization, and without at least some insight into the process of cyclic evolution, involving a further awakening of mental powers, it will remain very difficult indeed to contemplate the present scene with anything but the strongest apprehension. Some of the heavier penalties of the Kali Yuga are now exacting their toll, and the habitual expectation of Americans that their "know-how," industry, inventiveness, and scientific resourcefulness will carry them through any and every emergency has already suffered severe shocks and set-backs. Again, within the three quarters of this century that have been almost completed, the pace of change of every sort has brought a wide variety of insecurities, with little promise of a return to the stabilities of a quieter, more peaceful and stable past. Major faiths have been shaken to their foundations. The roots of ordinary people in the world of nature have been replaced by man-made devices and technical relationships, and countless organic balances have been disturbed. The inadequacies of religious, social, economic, and political beliefs are slowly becoming manifest at every level of

society. Rebellion, nihilism, defeatism, and flight are motives which increasingly pervade the day-to-day activities of ordinary people. The skills of modern medicine seem to have interrupted the inroads of infectious disease, which a century ago were the chief cause of death, but have comparatively little success in reducing the dreaded effects of degenerative diseases, despite the efforts of many thousands of highly intelligent workers in medical research. If we add to these considerations the rapid rise in the incidence of mental disorders, and the increasing dependence of so many people upon drug use, both legal and illegal, we have no difficulty in seeing the reality of the psychological crisis of the times, which might well cause this period to be named the Age of Anxiety.

What, then, *is* anxiety? If we use the term as explained in modern texts, it appears to describe a chronic sort of fear, an anticipation of "future evil" which may be specific, as in the case of fear of a coming operation, a frightening confrontation, or a particular threat of some kind; or, on the other hand, it may be non-specific or "free-floating," and affect the psychic life without an assignable cause. This account of anxiety hardly needs further elaboration, since the term covers an unpleasant state of feeling personally experienced by everyone from time to time. It is evident, too, that the modern world is filled with numerous provocatives of anxiety, both inner and outer in origin.

At this point it is natural to ask: Has anxiety a remedy? We know the responses of impulsive human nature—the distractions men seek, the rituals they devise, the "whistling in the dark," and the rash forays made by nervous imitations of bravery. The semi-science of psychoanalysis is extensively concerned with all these self-protective reactions of the psyche, just as sociology gives analytical attention to the customs and elaborately structured institutions which are used as forms of public reassurance.

But philosophically it is necessary to say that anxiety is inevitable so long as there is a false conception of the self and ignorance of the true nature of man. Actually, *The Bhagavad-Gita* could be termed a treatise on anxiety. The depressed Arjuna of the second discourse portrays a man smitten by the pangs of anxiety. The hero of the Great War is overcome by the doubts which his human nature feels when it becomes apparent that the struggle about to begin will bring him into conflict with numerous old loyalties, and make him seem the enemy of persons toward whom he had in the past

felt a natural reverence and gratitude. To Arjuna, in short, the fruits of doing his duty seemed worse than its neglect. After Arjuna has declared his anxiety, Krishna responds in two eloquent speeches in which he explains that a man who has self-knowledge suffers from none of the apprehensions suffered by Arjuna. Krishna says that the man who sets his course from knowing what is right to do, and out of knowledge is able to ignore worldly appearances, neither departs from duty nor suffers any evil consequences from doing it. Moreover, he "is not disturbed by anything that may come to pass." Then, replying to Arjuna's query, Krishna describes the character and behavior of the man who is thus confirmed in spiritual knowledge—whose heart and mind are at rest.

The *Gita,* then, declares that anxiety has a remedy, and explains what it is. But this remedy is not something which may be obtained in a day or even a year. It is the labor of a lifetime and of lives to gain self-knowledge. Anxiety is chiefly evidence that the task of winning self-knowledge has not been undertaken, or is certainly far from complete. It is, one could say, the "normal" condition of those who have reached to the stage of knowing that they exist as self-conscious beings, but are far from knowing the meaning of this existence and the goal of universal consciousness which lies ahead. Even the reading of the *Gita* and other wise explanations of the human condition, while providing the aspirant to knowledge with direction, cannot place in his hands the means of freeing himself from anxiety. This he must create for himself, out of the raw materials of his own life, thus converting "teaching" or doctrine into first-hand knowledge of his own.

Meanwhile the pressures of the ideas acceptable in the world remain. Until very recently it was widely believed that peace of mind could be obtained by transforming the environment into a place in which there would be neither danger nor want. Western history could be interpreted as a vastly energetic attempt to redesign the environment—first physically, through industrial and technological progress, and then socially, through various programs of reform and schemes of improved socio-economic organization. The implication of this outlook is basically that reality lies in external conditions and arrangements. Of late, however, there has come a growing realization that man is primarily a psychological being—that we "live in the mind," and that we are not so completely dependent upon "things out there" as we once believed.

There is an element of philosophical discovery in this new conception of human reality, opening the doors to a better understanding of man's psychological experience. This has reflected itself even in theories of "anxiety," for now and then one finds a distinction being made between anxiety as neurotic anticipation of misfortune or fear of an external evil, and what has been termed "existential anxiety," which in at least some cases is given a much more philosophical interpretation.

Consider, for example, the plight of man as essentially a spiritual being, made captive on this plane by the limitations of his physical senses and the material conditions of life. Even if he is successful through hard work and fair dealing in establishing himself with a minimum of cause for anxiety, there may still remain a deep sense of exile, of having been excluded from the free flights of the ego which were within his power before the act of incarnation. He senses his spiritual heritage, yet cannot now realize it here on earth. The most perfect adjustment to earth-life fails to erase those unearthly, reminiscent feelings, such as, for example, overtook the Prince Siddhartha in the days before setting out on his mission. Strange longings beset his nights in the palace at Kapilavastu, as he paced the corridors through sleepless hours. What had he left undone—he, the perfect youth and beloved prince?

The soul will surely demand of the human consciousness the fulfillment of its destiny, and this might be understood as a higher sort of anxiety, something to be dispelled only with the final awakening of the whole being to its graded unities with all other beings, and its ultimate identity with the self of all.

Anxiety, then, is a concomitant of separateness, and is worn away in just the degree that the delusion of separateness is overcome. Fear of death, for example, will go with the gradual identification of the individual with that part of himself which remains untouched by death. Belief and personal desire are indeed the keys to the cause of personal anxiety. As one becomes independent of things which are subject to change or loss, he can no longer fear deprivation.

The existential anxiety brought by the intuition of lost egoic freedom can be a spur, but the specific or free-floating anxiety of the personal man is a source of frustration and may waste the energies of the individual in trying to establish useless defenses. Prudential safeguards against ordinary anxiety are useless, since these

fears are born of a misplaced confidence in ephemeral aspects of existence.

The pessimism of the age, which is a twin of all-pervasive anxiety, can be understood as the inevitable accompaniment of a now outworn but not yet abandoned materialism. The breakdown and failure of theories of human betterment based upon physicalist and largely animalistic theories of human nature have produced the bleak despair so evident in many contemporary thinkers, and the same narrowing and dehumanizing influences have led to the nihilistic tone in the popular arts, which increasingly depend upon raw sensation for their effect.

The age seems very close to exhaustion of at least some of these tendencies, and ready for the rebirth of a new spirit. Lacking is only a positive inspiration, a strong philosophic content to support a deeper realization of the Self. Much could be done by the spread of the Theosophical teaching concerning the immortality of the soul to help with this awakening. Man is essentially a mind-being whose existence does not depend upon any of the states or conditions of matter. The mutable forms he uses for his embodiment are for the sake of the experience of the soul. Thus, his presence in the body is like that of a visitor to a foreign country, where he observes the customs, tastes the dishes, and learns the language, but never forgets that he is an observer. The victim of anxiety, the man forgetful of his spiritual origin, is one who is outcast by reason of self-identification with a world not truly his own.

By the study of the works of a Teacher who has intimate knowledge of the higher worlds from which we all once came, we gain opportunity to recover a true sense of self. It was the counsel of the Teacher of Theosophy, H. P. Blavatsky, that each man has in him the capacity to assume the position of the Perceiver, the Observer—the spiritual witness who sees the experience and lessons brought to his vehicles and material endowment, yet is not made prisoner by them. By this means, the soul finally regains its freedom from doubt, and liberation from all anxiety, even while living and working on this plane.

HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 160 to p. 184, Vol. I.)

MARS AND MERCURY bear an occult relation to the earth which will not be explained. Vol. I, p. 163. This is not because no explanation exists, but because, as said (p. 164, footnote), these explanations belong to high grades of initiation.

FIGURES AND NUMBERS the key to the whole system; Vol. I, p. 164, last line. This has often been stated. Among the Jewish cabalists it is said that the Universe is built by number, weight, and measure, and that harmony is the law reigning over all. Now if the hint given be true, that figures and numbers *will not* be given for the above reasons, then it is useless for students to bother their minds about the occult meaning of numbers, as so many now do; for this occult meaning cannot be found without assistance.

VENUS IN HER 7TH ROUND. See italicized para. on p. 165, where it is said that that planet is in her last round. This must be her 7th. Hence the men there are as gods to us, and, if the argument from analogy is to be relied on, some of her great light must emanate from those beings and not all be from the sun.

MARS WITH TWO MOONS NOT HIS OWN. See p. 165, ital. para. This is taken from the letter by a Master who, replying to the query as to why Mercury and Venus have no satellites, says: "It is because Mars has two satellites to which he has no right and—for other reasons." That is, we infer that Mars absorbed these moons or dragged them off into his orbit at some time enormously distant and still keeps them. They cannot therefore stand to him in the same relation as our moon does to us. One of the "other reasons" may be that, Venus being in her 7th round, all vestiges of old moons have been sublimated and absorbed into her atmosphere.

ESOTERIC METAPHYSICS must be understood. Vol. I, p. 169, last para. This rule is laid down by the Adepts and is therefore of greater weight than if formulated by a student. It is useless to attempt to master the system on the lines of modern research, which

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NOTE.—The first part of this article was printed in the *Path*, May, 1891; the second part, in June, 1891.

at best are empirical, very faulty, and leading almost always to a materialization of the whole scheme. Metaphysics deals with the real because the ideal, and physical science with the phenomenal and therefore illusory and changeable.

EVOLUTION OF THE MONAD A BASIC PRINCIPLE. Vol. I, p. 171, 1st line. This is laid down with extreme clearness and should not be forgotten. It is not expanded so that inattentive minds may get it through much repetition, but it is postulated once for all. It is still altogether too customary for students to separate the Monads, first from the globes and then from the beings thereon. They cannot be thus divided off. All the globes and their objects are and ever will be monads in stages of evolution, just as we who now study the question are monads ourselves in other stages. The false notion should at once be discarded that there was a time when there were no monads on the globe but that there was here in waiting this ball of earth coming from no one knows where, and that later on monads arrived to occupy it.

If we carry out the principle laid down, then the globe is the creation of the monad; and when the globe is evolved, at once monads needing that experience enter into its corporeality to continue its existence. These later monads are those far behind in the race who will, in some succeeding period of evolution, be in a position to evolve on their own account some new globe in ages yet far distant, for the carrying on of the same process eternally. For, as a material object cannot spring out of nothing, neither can education or knowledge or ability to plan arise out of nothing, but must be based upon and flow from some prior experience or education. So it must be that even now there are monads encased in the mineral, vegetable, and animal kingdoms which have never been farther than that, and will during the remainder of the race evolution continue their education in those lower kingdoms until their time shall come when, the door opening for their exit, they will pass out and higher to make room for others.

LIMIT TO NUMBER OF MONADS. Although there can be no such thing as a metaphysical limit to the monads, yet practically, for the purposes of any one manvantara, there must be a limited number of monads included within its evolutionary sweep. Since a manvantara, however vast and inconceivable by us, is wholly a finite period, it sets its own limit—within the illimitable absolute—for the monads attracted to it. This of necessity must be, since the natural

world which makes experience possible, being finite because material, sets the limit by reason of its capacity being bounded. See first para. p. 171, Vol. I.

THE FATE OF THE ANTHROPOID APES. This interesting question is raised first on pp. 173 and 175, and not disposed of. There, in describing the course of the evolution of the monad, it is said that the laggards will not be men at all in this cycle *save one exception.* On p. 184, 2nd para. it seems to be answered. "In this Round . . . the anthropoids destined to die out in this our race when their monads will be liberated and pass into the astral human forms, or the highest human elementals, of the sixth and seventh Races, and then into lowest human forms in the fifth Round." These descendants of men through union with animals will thus be karmically rewarded in the next round after this, instead of having to wait until another manvantara.

(From p. 184 to p. 192, Vol. I.)

THE IMPULSE OF EVOLUTION is found in the force of the spiritual breath. It is not to be supposed because "human monads" cease to come into this chain of globes that therefore there is no impulse. The term "human monad" means that *monad which having been through all lower experiences is fitted to inform the so-far perfected human body.*

MAN FIRST IN THE 4TH ROUND. p. 187. The flow of human monads is at an end, except that those still incarcerated in the anthropoids have yet to come in. Full blown—or rather those that have been through all lower experiences—must proceed in their order through the strictly human evolution. The necessities of evolution demand this, and the turning point is reached in the fourth round which represents the square figure or number, and all monads in the lower kingdoms have to go on with the work of evolution in those until the next manvantara. At that time the monads now in human forms will have progressed beyond, thus leaving room for those below to come up higher.

OUR NATURES FROM WHAT? p. 189. In the note it is distinctly pointed out that the quotation from Shakespeare about our *natures* being marvelously mixed refers to the part which the Hierarchies of progressed souls throughout the system to which this globe belongs play in giving us our different combinations.

CORRESPONDENCE OF HUMAN EVOLUTION with the nebular evo-

lution and condensation is to be found on these last lines of p. 191: "As the solid earth began by being a ball of liquid fire, of fiery dust, and its protoplasmic phantom, so did man."

ORIGIN OF WHITE AND BLACK MAGIC. See note on p. 192, where it is stated that at the highest point of development of the Atlantean Race—the fourth—the separation into right and lefthand magic, or consciously good and evil thoughts, took place. Under the action of Karmic law and by the reincarnation over and over again of those engaged in these thoughts, the thoughts were preserved in the realm of mind in the double form of mental deposits and astral impressions. The mental deposits were brought back again and again to earth life, and the astral impressions affected all others who came under their influence. In this way not only were seeds sown in individual minds through their own thoughts, but a vast reservoir of good and bad impressions or pictures has been created in the ethereal medium about us by which sensitive persons are impelled to good and bad acts. And all repetition of evil thoughts have added to the stock of evil thus remaining to affect and afflict mankind. But as the good also remains, the earnest friends of mankind are able to produce good effects and impressions which in their turn are added to the sum of good. There need be no feeling of injustice on the ground that sensitive persons are affected by evil pictures in the astral light, because such possibility of being thus impressed could not have arisen except through sympathetic attractions for them set up in former lives.

—W.Q.J.

THE ETERNAL SYNTHESIS

In one word, our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man, which carry with them the means of reconstructing for the present generation the deductive metaphysical or transcendental philosophy which alone is the firm, unshakable foundation of every religious philosophy. Theosophy, the universal solvent, is fulfilling its mission; the opalescent tints of the dawn of modern psychology are blending together, and will all be merged into the perfect daylight of truth, when the sun-orb of Eastern esotericism has mounted to its noon-stage.

—H. P. BLAVATSKY

STATES OF CONSCIOUSNESS

The Future is only a word for the present, not yet come. —WM. Q. JUDGE

CONSCIOUSNESS is a condition of the monad, as a result of embodiment in matter and the dwelling in a physical form. We men must remember that because *we* do not perceive any signs, which we can recognise, of consciousness, say, in stones, we have no right to say that no consciousness exists there. Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: i.e., endowed with a consciousness of its own kind and on its own plane of perception.

What is *Time*, for instance, but the panoramic succession of our states of consciousness? Our ideas on duration and time are all derived from our sensations according to the laws of Association. *Mind* is a name given to the sum of the states of consciousness grouped under Thought, Will and Feeling. Matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. It must not be forgotten that we give names to things according to the appearances they assume for ourselves.

The question while dealing with what earth-men call Time does not touch the real meaning of time itself, that is, of what may be in fact for this solar system the ultimate order, precedence, succession, and length of moments. It is a question which may be answered in respect to our time, but not certainly in respect to the time on the planet Mercury, for instance, where time is not the same as ours, nor, indeed, in respect to time as conceived by the soul.

Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. There is a world of beings known to the Indians as that of the Devas, whose inhabitants can produce *illusions* of a character the description of which would throw our wildest romances into the shade. These illusions may last

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NOTE.—A student's collation from standard Theosophical works.

for five minutes and seem as a thousand years, or they may extend over ten thousand actual years. Into this world the purest theosophist, the most spiritual man or woman, may go without consent, unless the knowledge and power are possessed which prevent it.

The pure object apart from consciousness is unknown to us, while living on the plane of our three dimensional World; as we know only the mental states it excites in the perceiving Ego. So long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thraldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things in themselves* (or Substance).

That Ego, progressing in an arc of ascending subjectivity, must exhaust the experiences of every plane. The divine spark in man being one and identical in its essence with the Universal Spirit, our "spiritual Self" is practically omniscient, but it cannot manifest its knowledge owing to the impediments of matter. Man is a correlation of spiritual powers, as well as a correlation of chemical and physical forces, brought into function by what we call "principles."

As we rise in the scale of development we perceive that during the states through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality." But only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. Immortality is but one's unbroken consciousness; the *personal* consciousness can hardly last longer than the personality itself.

The more these impediments are removed, in other words, the more the physical body is paralysed, as to its own independent activity and consciousness, as in deep sleep or deep trance, or, again, in illness, the more fully can the *inner* Self manifest itself on this plane. Our philosophy teaches us that, as there are seven fundamental forces in nature, and seven planes of being, so there are *seven states of consciousness* in which man can live, think, remember, and have his being. As to the physical consciousness, as it is a quality of the sentient but lower "principle" (Kama-rupa or animal instinct, illuminated by the lower *manasic* reflection), or the human soul—it must disappear.

There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is *Manas,* the Mind-born or embodied Consciousness. The "principles," save the body, the life, and the astral *eidolon,* all of which disperse at death, are simply *aspects* and *states of consciousness.* Man, philosophically considered, is, in his outward form, a living body, not a living *being;* since the realization of existence, the "Ego-Sum," necessitates self-consciousness, and an animal can have only direct consciousness, or instinct. In Occultism every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting Ego, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

Spiritual mind (the upper portion or aspect of the *impersonal* MANAS) takes no cognizance of the senses in physical man. There are two distinct beings in man, the spiritual and the physical, the man who thinks, and the man who records as much of these thoughts as he is able to assimilate. Therefore we divide him into two distinct natures: the upper or the spiritual being, composed of three "principles" or *aspects;* and the lower or the physical quaternary, composed of *four*—in all *seven.* In dream life we have a different set of senses: we feel, talk, hear, see, taste and function in general on a different plane; the change of state of our consciousness being evidenced by the fact that a series of acts and events embracing years, as we think, pass ideally through our mind in one instant. That extreme rapidity of our mental operation in dreams, and the perfect naturalness, for the time being, of all the other functions, show us that we are on quite another plane.

Hear what Coleridge says with respect to the probability that "all thoughts are in themselves imperishable." "If the intelligent faculty (sudden 'revivals' of memory) should be rendered more comprehensive, it would require only a different and appropriate organization, the *body celestial* instead of the *body terrestrial,* to bring before every human soul *the collective experience of its whole past existence* (*existences,* rather)." And this *body celestial* is our Manasic EGO. We may paraphrase verse v, in the first chapter of St. John, and say "and (Absolute) light (which is darkness) shineth in darkness (which is illusionary material light); and the darkness comprehendeth it not."

There can be no manifestation of Consciousness or semi-consciousness, except through the vehicle of matter. That is to say, on this our plane, wherein human consciousness *in its normal state* cannot soar beyond what is known as transcendental metaphysics, it is only through some molecular aggregation or fabric that Spirit wells up in a stream of individual or subconscious subjectivity. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*.

Believing in seven planes of Kosmic being and states of Consciousness, with regard to the Universe or the Macrocosm, we stop at the fourth plane, finding it impossible to go with any degree of certainty beyond. But with respect to the Microcosm, or man, we speculate freely on his seven states and principles. The three upper are the three higher planes of Consciousness, revealed and explained in the Kabalistic and the Eastern schools only to the Initiates; the lower ones represent the four lower planes—the lowest being our plane, or the visible Universe. These seven *planes* correspond to the seven *states* of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in Kosmos. Before he can attempt to attune, he must awaken the three "seats" to life and activity.

GARMENTS OF THE SOUL

And when his body falleth off altogether, as an old fish-shell, his soul doeth well by the releasing, and formeth a new one instead. . . . Ye who now lament to go out of this body wept also when ye were born into it. . . . The person of man is only a mask which the soul putteth on for a season; it weareth its proper time and then is cast off, and another is worn in its stead. . . . I tell you, of a truth, that the spirits which now have affinity shall be kindred together, although they all meet in new persons and names.

—*The New Koran*

letters • questions • comment

Sometimes people seem to learn best if they are led carefully, step by step. At other times they seem to need to be left alone to discover for themselves. Both these methods seem equally important in learning. How does the Theosophical philosophy help one to decide which is best at a given time?

The numerous books on how to teach children are ample testimony to the fact that both methods have a legitimate place. It is well-known that what works well at one time with some children, does not work at all at a different time, or with other children. So the ideal way, if there is such a thing, would not be a question of method but of understanding how the mind works. The choice of whether to stand alone or to accept advice and instruction is fundamentally an egoic one. Since the two are not always mutually exclusive, it might be more accurate to say that *why* one chooses one or the other is of the most significance to the inner man. In any case, present-day psychologists are able to show that even infants decide what and when they will learn, and from whom; indicating that, even at the beginning of life, choice is inevitable for human beings.

The infinite variety of thought-patterns notwithstanding, there is a basic duality of mind that affects all of them. These two ways in which the mind functions are described by H.P.B. in "Dialogues between the Two Editors":

> The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all: those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncracy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded,

to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in large measure.

Lest we conclude that use of the higher mind is beyond our present reach, H.P.B. reminds us that the higher mind can always exert an influence in our lives if we are willing, even though its full development is the result of great and persistent effort. She adds:

> Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain.

The study of human development from birth to adulthood shows that the process includes times when children are very insistent on doing things their own way, followed by other periods when they rely quite heavily on others for support and guidance. In adults these ways of learning may alternate in much more complex cycles, even proceeding together at times. That is, the child in all of us is dependent on the protection of others for its progress and well-being. To the extent that we are thus vulnerable and dependent, the environment needs to be friendly in order for us to learn. But it is the independent student in us which strives to learn, whatever the lesson and however it comes. To the extent that we are unable or unwilling to accept this responsibility, nature eventually replaces its function, and the lessons precipitate on the level of circumstances; man then experiences his Karma with much smaller areas of free decision. It may be that we are naturally drawn into incarnation in the situations in life where we can learn either through our own initiative or from the pressures of the environment, depending upon whether we choose for ourselves or wait until we are driven by the effects of passivity and drift.

But it is by no means easy to assess the needs of another for assistance or for self-reliance. It may seem presumptuous to try to judge what anyone else needs, or how and when he may be ready to learn anything; but every teacher needs some perceptiveness about this, which doubtless grows from the desire to help others. The sympathetic and observant teacher would probably recognize in the restlessness of a diligent student a natural inclination to follow the beckoning of his own imagination. This would certainly

be different from the behavior of the pupil who, though he has not mastered the tasks already undertaken, clamors for new ones. But does the restlessness come from the egoic desire to know, or from the thirst for further intellectual conquest? Is the discontent only a phase of the pupil's unwillingness to submit to a tedious discipline, or is it evidence that the task is really beyond his present capacity? From the sensitive appreciation of these factors comes the indefinable relationship between student and teacher, or between friends, in which everything that is said and done contributes to the education of both.

The responsibility for knowing when to withdraw and let another find out for himself need not involve a choice between complete dependence and total freedom. For example, another kind of guidance is offered by the person who clearly states his views and the reasons for them and then withdraws, declining to convince by argument. The student is given access to resources other than his own, but his integrity as a being of choice is maintained. Still another way of preserving this balance is by asking questions which shift attention from the desire to defend a position to discovering what truth it may contain and what its limitations may be.

Viewing man as a seven-principled being is a valuable guide to understanding the complexities of human nature. Every aspect has its appropriate function which, when understood in relation to the indwelling ego, may contribute to the progress of the whole being.

One of the most helpful things to try to realize is that, whatever the state or condition of mind, it is a state of *consciousness*. Mr. Judge says of this fundamental reality in his *Notes on the Bhagavad-Gita*:

> The one consciousness of each person is the Witness or Spectator of the actions and experiences of every state we are in or pass through. It therefore follows that the waking condition of the mind is not separate consciousness.
>
> The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory—whether complete or incomplete—of each state's experiences.

TWO LOST KEYS

The Bhagavad-Gita—The Zodiac

It has never been admitted by orientalists that there existed a key to *The Bhagavad-Gita,* other than a knowledge of the Sanscrit language in which it is written. Hence our European translators of the poem have given but its philosophical aspect.

But it is believed by many students of Theosophy—among them such an authority as H. P. Blavatsky—that there are several keys to the noble poem, and that they have been for the time lost to the world. There has been no loss of them in the absolute sense, since they are preserved intact in many rolls and books made of polished stones hidden and guarded in certain underground temples in the East, the location of which would not be divulged by those who know. No search has been made by the profane for these wonderful books, because there is no belief in their existence; and for the sincere student who can project his mental sight in the right direction, there is no need for such discovery of the mere outward form in which those keys are kept.

There is also a key for the Zodiac. The modern astrologers and astronomers have lifted up their puny voices to declare regarding the probable origin of the Zodiac, giving a very commonplace explanation, and some going so far as to speak of the supposed author of it, not that they have named him or given him a distinct place in history, but only referred to the unknown *individual.* It is very much to be doubted if these modern stargazers would have been able to construct anything whatever in the way of a Zodiac, had they not had this immemorial arrangement of signs ready to hand.

The Bhagavad-Gita and the Zodiac, while differing so much from each other in that the one is a book and the other the sun's path in the heavens, are two great storehouses of knowledge which may be construed after the same method. It is very true that the former is now in book shape, but that is only because the necessities of study under conditions which have prevailed for some thousands of years require it, but it exists in the ideal world imbedded in the

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Note.—This article by William Q. Judge first appeared in the *Path* for August, 1890, and was last reprinted in Theosophy 2:74.

evolutionary history of the human race. Were all copies of it destroyed tomorrow, the materials for their reconstruction are near at hand and could be regathered by those sages who know the realities underlying all appearances. And in the same way the Zodiac could be made over again by the same sages—not, however, by our modern astronomers. The latter no doubt would be able to construct a path of the sun with certain classifications of stars thereon, but it would not be the Zodiac; it would bear but little relation to the great cosmic and microcosmic periods and events which that path really has. They would not apply it as it is found used in old and new almanacs to the individual human being, for they do not know that it can in any way be so connected, since their system hardly admits any actual sympathy between man and the Zodiac, not yet having come to know that man is himself a zodiacal highway through which his own particular sun makes a circuit.

Considering how laughable in the eyes of the highly-educated scientific person of today the singular figures and arrangement of the Zodiac are, it is strange that they have not long ago abolished it all. But they seem unable to do so. For some mysterious reason the almanacs still contain the old signs, and the moon's periods continue to be referred to these ancient figures. Indeed, modern astronomers still use the old symbology, and give to each new asteroid a symbol precisely in line with the ancient zodiacal marks so familiar to us. They could not abolish them, were the effort to be made.

The student of *The Bhagavad-Gita* soon begins to feel that there is somewhere a key to the poem, something that will open up clearly the vague thoughts of greater meanings which constantly rise in his mind. After a while he is able to see that in a philosophical and devotional sense the verses are full of meaning, but under it all there runs a deep suggestiveness of some other and grander sweep for its words. This is what the lost key will reveal.

But who has that key or where it is hidden is not yet revealed, for it is said by those who know the Brotherhood that man is not yet in the mass ready for the full explanation to be put into his hands. For the present it is enough for the student to study the path to devotion, which, when found, will lead to that belonging to knowledge.

And so of the Zodiac. As our acquaintance, through devotion and endeavor, with the journey of our own sun through our own human zodiac grows better, we will learn the meaning of the great

pilgrimage of the earthly luminary. For it is impossible in this study to learn a little of ourselves without knowing more of the great system of which we are a copy.

For Atmân is the sun,
The moon also it is;
And the whole collection of stars
Is contained within it.

WILLIAM BREHON, F.T.S.

FREEDOM OF CHOICE

"Events may be caused but not necessitated by the past." It is the act of choosing of thinking men that is the final agent. The point is made that a relative determinism may and does exist, but only in general character and not in actual details. Anyone in looking at the world situation and figuring the probabilities, will hope we can do even better than that. Are riots in ghettos, discrimination, poverty and wars inevitable exactly as they are? If we are not perfectible, can we not do better in recognizing our limitations and make the more intelligent choices, forestalling some of the computer-predicted plagues of the present and immediate future? We possess the ability to modify the future in a way not completely predetermined by the past. If enough of us can be free to be really individual, we do not need to feel like robots or lemmings, obeying either mechanistic or totally inexorable laws. We know of course that some laws—growing old, dying, sickness etc.—are in themselves inexorable, but choices can be made on how these are to be faced and modified.

The larger question remains—freedom of choice, if it exists, means what? Freedom not exercised is not freedom at all; if it does not lead to commitment and to some degree of autonomy it is not freedom at all.

—WILLIAM R. SORUM, M.D.

on the lookout

An Educational "Game"

In the *Saturday Review* for June 24, Lillian Foster describes at length an educational experiment carried on at P.S. 126 on the lower east side of Manhattan, in New York City. One of the teachers in the school, George Richmond, found a way to expand the parlor game of Monopoly into an entire curriculum, and was able to enlist intense interest on the part of the participating students. In this game, each teacher was supplied with $3,000 of "scrip" money each week, with which he paid the students for doing homework, taking tests, etc. "As the full society system evolved, students who assumed 'professional positions'—judges, bankers, legislators —received additional pay for their work." Then, periodically, a classroom auction was held in which real money was exchanged for the scrip—$70 a class was provided for this purpose, so that the class could purchase such items as baseballs, games, and craft kits, these then being sold to the highest bidder in terms of scrip money.

Teachers' Doubts

Richmond claimed that the students learned about the functioning of their society in this way, and that they did so by actual participation. Before introducing the game, he had been unable to interest the pupils of this ghetto school in what he had to teach. They learned the procedures of business from the game, he maintained, and also the operations of self-government. They even voted to be a "democracy" because the school wouldn't allow a totalitarian system, as they explained, but this level of student decision seemed pervaded by artificiality. The enthusiasm of the students for the experiment was practically unqualified, and the positive activity which resulted was certainly better than the passivity it replaced, yet it seems a sad thing that this accomplishment should be celebrated as a great success in education, when it involved no more than assiduous copying of the social and economic processes of modern life. A brief paragraph notes the concern which existed in the minds of the teachers:

> There was also a lingering philosophical doubt about the program among staff members generally, a concern that the Society School over-emphasized materialistic values and attempted to simulate social conditions that were not, in their opinion, worth duplicating in the first place. "There's more to life than money," one teacher said, "and if I don't teach them that, who will?"

Why Was the Game "Successful"?

What is to be said about such experiments? Perhaps the only important comment is to the effect that a game involving the skills of practical acquisition might be expected to succeed among children who have suffered systematic deprivation from birth, and that, rather than finding fault with Mr. Richmond for his "achievement," we might better ask what sort of society we live in, if all other teaching methods have proved to be a failure in the school where he worked. The pain expressed by the teachers may be taken as an example of what is suffered during the Kali Yuga by all who know better than to admire what "succeeds" at a mass level in such times.

Another School

Another discussion of a ghetto school—*The Angel Inside Went Sour,* by Esther Rothman (Bantam)—strikes a different note. Dr. Rothman is principal of the Livingston School in Brooklyn, New York, a place for the education of delinquent girls. While in this school the emphasis is on helping the girls to learn how to cope with the social and economic conditions of the present society, the basic focus is on their development as human beings. They are not regarded by the staff as economic units, or as cultural or racial entities, but as youngsters whose creative potential has led them to resist the daily onslaughts of ghetto life by destructive or aggressive acts, instead of succumbing to them by withdrawal into drugs or insanity.

The courses are designed with the object of developing in the girls a sense of self that is supported by competence and self-acceptance; and it is this which gives the skills their importance. The depth of this sense of self, nourished by mutual respect on the part of both pupils and teachers, is apparent throughout the book.

Flight Does Not Help

Writing of the need of teachers to be honest with themselves if they are to teach self-respect to students, Mrs. Rothman illustrates

her point with the story of one teacher:

> Miss B's problem was . . . an inability to accept the girls as equals . . . She suffered. . . .
>
> "It's awful," she said, "how cruel they are to each other."
>
> "Not really," I answered. "They are capable of great friendships, too. Don't listen to the words."
>
> "I'm not," she sighed, "I learned that, but I saw a fight downstairs. Mrs. Gray was downstairs and stopped it, but they're so—so—" she looked for a word, "so vicious."
>
> "They're vicious when they fight," I said, "but tell me, is there another way to fight when you're fighting?"
>
> She waved her hands helplessly. "I don't know. It's just that I want to do something to help—and—I—can't."
>
> "You could have stayed downstairs and helped the girls through it. Instead, you ran away."
>
> She was startled at my answer. It had never occurred to her to stay.
>
> "The trouble is," I told her, "you're using the girls to feel sorry for yourself, when they should be using you to stop them from fighting. It's as simple as that."
>
> "I know I should have stayed," she began to sob, "but things hurt me so deeply—" . . .
>
> "You seem to miss the point, Miss B. We hurt too, but we hurt enough to become angry and to do something about it. We don't just cry. You hurt only to cry. It's not good enough." . . .

A School for Choosing

Another educational experiment that is both imaginative and responsible is the Evening High School, an alternative school in Pasadena, Calif., conducted under the auspices of the Pasadena Board of Education. Its director, Paul S. Finot, believes that the young should learn to understand that there is an actual relationship between the choices they make and the consequences that result. This time-honored concept is nearly always, he feels, hedged with assumptions by teachers and parents, who make it appear that the number of alternatives in any situation is strictly limited and the results pretty well established. The purpose of education, therefore, is to guide youngsters into making the "right" choices—that is, those which will bring the most socially acceptable consequences; and there is only one right choice—the one defined by cultural tradition. Mr. Finot believes that if the consequences of every act are forthrightly accepted by whoever is responsible for the action, many alternatives can be discovered which lead to constructive solutions for any problem. This reduces the element of opposition usually

present in conflicts in points of view.

Accepting Consequences

In this school, therefore, the students assume control over all its functions, with two exceptions: the academic standards, for which Finot is responsible to the Board of Education, and the attendance, which directly affects the functioning of the school. Attendance is voluntary, but once enrolled, students are expected to attend. Five absences are automatically accepted with any excuse, at the discretion of the student. One more absence, however, is considered to undermine the integrity of the class as a whole and so is followed, without exception, by expulsion. This inflexible rule is not for the purpose of punishment, but to protect the continuity of classroom learning. On the other hand, any student may attend any class, and the only penalty for scholastic failure is his own loss of time. Classes are scheduled at the option of the students, who also engage the teachers. But they must assume the responsibility for meeting state regulations governing the employment of teachers and credentialed supervision.

Learning Maturity

Students of the Evening High School find themselves learning to choose for themselves and accepting the consequences of their choices. By this means they learn responsibility, and the search for solutions to problems becomes both imaginative and realistic.

All these educational situations seem to point up, in different ways, a common principle: that the ego in man is never defined by circumstances, whatever they may be. But the ability to express this freedom and imagination is confined by the personality, which reflects the discordant elements of outward conditions if these are not understood. Educational projects ought to provide for the faculty of egoic imagination, and teachers should encourage its exercise.

A Drug for a Drug

In "The Methadone Illusion" (*Science,* May 26), three psychiatrists call for a more searching examination of the growing acceptance of methadone as a treatment for drug addiction. They point out that although it seems effective in reducing the disastrous effects of heroin addiction, methadone, too, is an addictive drug, the side-effects of which cannot be ignored. But here, their chief

bjection to its increasing use as a basic treatment is not that it ubstitutes one dependency for another, but that it obscures the mportance of finding the *causes* of addiction and strengthens the llusion that social problems can be solved by the "right" panacea nstead of by a growth in understanding. The authors observe:

> The rapidly increased use of methadone may prove to be a prime example of how offering solutions to a problem that is not well understood may ultimately lead to far more serious consequences than those inherent in the problem itself. If heroin use were "the problem," then methadone might well be the answer. If, however, physical, psychological, and social costs of drug use for the person and the community are "the problem," then methadone may well contribute to the problem rather than to the solution: one need only consider that the methadone "solution" must surely reinforce the popular illusion that a drug can be a fast, cheap, and magical answer to complex human and social problems.

Behind Addiction

The authors believe that one of the major causes of addiction hould be sought for in the fragmentation of human relationships hat has taken place in urban ghettos and also in the society at arge:

> In order to understand the considerable appeal the methadone solution has for officials, the medical profession, and the public, we must be aware of the background of heroin use and the factors surrounding the increase in its use.
>
> The "heroin problem" has varied roots. One lies in the unjust social arrangements that have inflicted suffering on certain segments of the population. One reaction to the excessive pain of social and economic deprivation has been the ingestion of chemical agents, which, as they anesthetize the individual against pain, may also provide him briefly with considerable pleasure. The majority of addicts in New York City are blacks and Puerto Ricans.

"The Illusion of a Solution"

Coupled with the pain of disintegrating social structures—structures which would normally offer support in times of stress—is he aggressive promotion of "good" drugs:

> Consider that we live in a country where in 1970 more than 225 million prescriptions for tranquilizers, sedatives, and energizers were written by physicians; where the virtues of drugs in providing instant relief from all sorts of trouble, real or

imaginary, are extolled incessantly in the advertisements carried by the mass media.

The writers of this article are concerned over the general tendency in our society to substitute a formula for the rigors of mental and emotional growth. As they say:

> The methadone approach does not touch the roots of the drug problem, which are inextricably bound up with current social arrangements and inequities; with the glorification of technology, and especially of drugs . . . Methadone permits the illusion of a solution.

This suggests that the warnings of Madame Blavatsky about the psychic outrunning the Manasic (*Five Messages to the American Theosophists*) apply not only to the development in the race of the psychic powers and susceptibilities. The heightened sensitivity attending a period of social turmoil surely increases the general vulnerability to psychic imbalance, even while it provides greater receptivity for ideas which have the betterment of the race as their object. The concern shown by these psychiatrists may open the way to recognition of the mutual responsibility shared by all human beings for one another.

Libraries as Testaments of Meaning

Archibald MacLeish made the dedication of a new library an occasion for some reflections on the nature of meaning for human beings in general ("The Premise of Meaning," *American Scholar*, Summer). He sees in the library evidence that life has meaning, that it is within the power of man to penetrate some of the mysteries which existence presents. He says:

> Without the implication of meaning, which is to say the premise of meaning, there can be no mystery anywhere. The dark is not mysterious: it is merely dark. Even the greatest of physicists, even Einstein himself, when he wished to speak of the universe as science observes it, spoke of it as standing before us "like a great, eternal riddle." And a riddle, needless to say, even a scientist's riddle, even a scientist's eternal riddle, even a scientist's eternal riddle of the dimensions of the universe, is something which, by hypothesis, exists to be solved.

Witness to Man's Search

Dr. MacLeish reflects that this is a time when the world, at least the western part of it, "no longer hopes for meanings." It has abandoned the search for "A Final Explanation," and decided to settle, instead, for the comprehension of a process. But the library

ndures as mute witness to search for a deeper interpretation of uman endeavor:

> Even if the "principle of uncertainty" were established to the satisfaction of all science and M. Monod were right in his finding that no "master plan" exists for the construction of his "chemical machines," man would still exist. And it is precisely man who, through his arts, through his thought, . . . has constructed meanings over millennia of time, whether the universe has confirmed them or not. Job's demand for justice was shouted down by the voice from the whirlwind but Job, because he was a man, took back his life and lived it notwithstanding.

Dr. MacLeish's reflections pay poetic homage to the existence of that in human beings which is of enduring essence because it is never entirely defined through its expressions, but always creates anew and always outlives its creations.

Idea of the Self

Leon Eisenberg, professor of psychiatry at Harvard Medical School, proposes in the April 14 *Science* that what man believes about his own nature is as important as what scientists have discovered about him in determining what kind of environment he creates for himself: what he believes about himself is what he becomes. This fact, he says, is what identifies man as distinctly human. He continues:

> What we believe of man affects the behavior of men, for it determines what each expects of the other. Theories of education, of political science, of economics, and the very policies of governments are based on implicit concepts of the nature of man. Is he educable? Is he actuated only by self-interest? Is he a creature of such dark lusts that only submission to sovereign authority can save him from himself?
>
> What we choose to believe about the nature of man has social consequences. Those consequences should be weighed in assessing the belief we choose to hold, even provisionally, given the lack of compelling proof for any of the currently fashionable theories. In insisting on an assessment of potential outputs in addition to a critique of inputs, I do *not* suggest that we ignore scientific evidence when it does not suit our fond wishes. Any hope of building a better world must begin with a tough-minded appraisal of the facts that are to be had. The thrust of my argument is that there is no solid foundation to the theoretical extrapolation of the instinctivists, the ethologists, the behaviorists, *or* the psychoanalysts, despite the special pleading that often is so seductive to those eager for a "real science" of behavior.

False Pessimism

> Further to the point, belief helps shape actuality because of the self-fulfilling character of social prophecy. To believe that man's aggressiveness or territoriality is in the nature of the beast is to mistake some men for all men, contemporary society for all possible societies, and, by a remarkable transformation, to justify what is as what needs must be; social repression becomes a response to, rather than a cause of, human violence. Pessimism about man serves to maintain the status quo. It is a luxury for the affluent, a sop to the guilt of the politically inactive, a comfort to those who continue to enjoy the amenities of privilege. Pessimism is too costly for the disenfranchised; they give way to it at the price of their salvation. No less clearly, the false "optimism" of the unsubstantiated claims made for behavioral engineering, claims that ignore biological variation and individual creativity, foreclose man's humanity.

Need for an Ideal

Dr. Eisenberg concludes that the condition of mankind's becoming fully human is the belief that men *can* do so:

> What is known about the power of the social-psychological determinants of human behavior compels the conclusion that the set of axioms for a theory of human nature must include a Kantian imperative: men and women must believe that mankind can become fully human in order for our species to attain its humanity. Restated, a soberly optimistic view of man's potential (based on recognition of mankind's attainments, but tempered by knowledge of its frailties) is a precondition for social action to make actual that which is possible.

In dealing with the source of man's aggressive tendencies, Dr. Eisenberg maintains that the extensive study of animal behavior in comparison with human beings at best only demonstrates the similarities. It does nothing to prove the identity of the cause in both species:

> For example, attack behavior can be observed in organisms as varied as insect, bird, carnivore, ape, and man. In the first, it may be triggered by trace chemicals; in the second, by territorial defense, but only during the breeding season; in the third, by prey, but only if the appropriate internal state of arousal is present; in the fourth, by the appearance of a predator, if escape routes are unavailable and if the troop is threatened; and in man, by a mere verbal slur, if the social context and prior individual experience indicate attack as the socially appropriate response. The mere observation in divergent species of similar behavioral outcomes that fit the generic label "attack" justifies no conclusion about an underlying aggressive instinct, without detailed

study of the conditions evoking, and the mechanisms governing, the behavior of each. Such "explanations" reify a descriptive label that has been indiscriminately applied to markedly different levels of behavioral organization, as though naming were the same as explaining.

Role of Imagination

Another problem facing mankind is his psychological adaptability. What, in human terms, does survival mean?:

> It is becoming painfully evident that the changes we have wrought in the past five decades threaten our continuing survival under conditions of an exponential rate of population growth. It now becomes necessary to ask: How adaptable is man? Is mere perpetuation of the species, without concern for the quality of life, a sufficient criterion for man, even if it has been so for nature? Man's intelligence permits him the conscious choice of goals and so differentiates him from the rest of animate existence.

The wide diversity of human cultures—the fact that some societies are aggressive, for instance, while others are not—indicates, according to Dr. Eisenberg, that men are by nature neither aggressive nor peaceful, but that the behavior which we so characterize is a complex response to "the shaping influences of the biological environment, the cultural envelope, and individual experience." He believes that this is evidence that man's inherent adaptability consists in use of the imagination to alter his mental environment.

Power of Choice

On the other hand, how much change man can assimilate is not known. He continues:

> However wide the range of behaviors man can exhibit—evidenced by the comparison of one society with another—the task of developing adaptive attributes is very different when radically changed behaviors are required within an *individual's* lifetime rather than over the history of a people. The question now becomes, not how malleable is man, but how much change can a man undergo and still maintain his psychic integration?

Implicit in Dr. Eisenberg's conclusion that man's full humanity lies in the extent of his concern for others is the fact that philosophy is needed to discover what kind of "concern" is most useful. He is speaking of the freely choosing ego in man when he observes that—

> The optimism about man's potential I urge upon you is not the self-comfort of reading history as a saga of progressive liberation which will one day be complete. It matters, and

matters dearly, to Vietnamese and to Pakistani, to Americans and to Canadians, whether that day comes sooner or later; whether it comes at all is not determined by history but by the men and the women who make history.

Effect of Full Moon

The Los Angeles *Times* (May 5) reports that a two-year study at the University of Miami's medical school has disclosed a definite relationship between the phases of the moon and the Dade County homicide rate. Dr. Arnold Lieber, a psychiatrist at the school, said that the murder rate begins to rise about twenty-four hours before the full moon, reaches a peak at full moon, and then drops back before reaching another lesser peak at the new moon. Dr. Lieber ascribed the phenomenon to the moon's gravitational pull which has an effect on human beings, accounting for the "tidal" fluctuations in the murder rate. He did not explain why the moon's gravitational pull should cause "emotional instability," but said that the population at large is affected, though in lesser degree.

Earth and Moon

Dr. Lieber said he began this research after noticing the similarity of the composition of the human body to that of the earth. The *Times* report continues:

> The body is "a microcosm comprising essentially the same elements and in similar proportions as the earth's surface—approximately eighty percent water and twenty percent minerals," he said. "I feel that eventually we are going to show that any organism, human or animal, is an integral part of the universe and responds to changes like variations in the solar cycle and the lunar cycle."
>
> When the moon and sun are in proper position to exert their greatest gravitational force on the earth, Lieber added, there seems to be even a more marked increase in "ruthless and bizarre" violent crime.

Dr. Lieber added that during this time of "maximum tidal force," a general restlessness and disturbance among psychiatric patients had been also noted. While the fact that mental patients are particularly susceptible to phases of the moon has long been known, recognition of the similarity between the human body and the earth, linked with verification of the moon's influence on the psychic life of human beings in general, may pave the way to better understanding of man's place and role in nature.

Injustified Expectations

In reviewing Michael B. Katz's *Class, Bureaucracy, and Schools: The Illusion of Educational Change in America,* Gerald N. Grob (*Society,* April) questions the traditional purposes of compulsory education in the United States. He wonders whether it is realistic to suppose that the schools can fulfill all the functions that have been expected of them. He says:

> For more than a century the American people have tended to regard formal education as an all-embracing panacea for the solution of social and individual problems. Thus they accepted as articles of faith allegations that schools would prepare their children for participation in republican government, inculcate proper behavioral traits, facilitate social mobility, socialize a heterogeneous population and ultimately alleviate, if not eliminate, such problems as crime, disorder and disease, to mention only a few. Indeed, it may not be overstating the case to say that the American faith in the beneficent powers of education have assumed the guise of a religion that would redeem suffering humanity from the errors of its ways. Certainly professional educators—the high priests of the movement—did little to demystify their vocation, partly because they were true believers and partly because their quest for funds was facilitated by the faith of their countrymen.
>
> Neither educators nor their critics examined carefully the belief in the redemptive powers of education.

Society Must Change

Dr. Katz finds that public education in the United States has reflected only the values of the dominant groups of society. Schools were and are, according to Katz, "universal, tax-supported, free, compulsory, bureaucratic, racist, and class-biased." Under these conditions, ought the school to have the major responsibility for molding the character and personality of its citizens? Since he believes that the efforts of would-be reformers have been in behalf of more efficiently tailoring the school system to these limited social ends, he rejects the views of both defenders and critics. Before the schools can accomplish any important educational purpose, he maintains, the society itself will have to change—to broaden its *acceptance* of diversity, not merely to tolerate it. The reviewer sums up the author's measure of what the schools *can* reasonably be expected to do:

> Since the prospects for radical change in his eyes are minimal, he feels that reformers ought to concentrate on more limited

goals, including a frank admission that education is not a panacea for social ills, an emphasis on the teaching of skills rather than attitudes, a diminution of prevailing restrictive structures in order that schools become more humane and happy places, the abolition of compulsory attendance (which must be accompanied by a break in the connection between schooling and employment) and greater decentralization in order to give teachers, students and the local community greater authority.

Unimportance of "Authority"

The import of Dr. Katz's criticism is that both defense and refor of the schools are irrelevant as long as we regard them as a panac for the solution of social and individual problems. Attitudes mind, he believes, should be determined by people, not by instit tions. This is consistent with what is implied by Mr. Judge in *Path* editorial for March, 1887:

> A new age is not far away . . . We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself.* In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. . . .
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> Our belief may be summed up in the motto of the Theosophical Society "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.